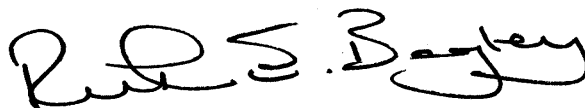


Date of issue: Monday, 18 February 2015

<b>MEETING</b>	<b>STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION</b>
<b>DATE AND TIME:</b>	THURSDAY, 26TH FEBRUARY, 2015 AT 4.30 PM
<b>VENUE:</b>	RUBY SUITE 4, THE CENTRE, FARNHAM ROAD, SLOUGH, SL1 4UT
<b>DEMOCRATIC SERVICES OFFICER: (for all enquiries)</b>	NEIL FRASER 01753 875015

NOTICE OF MEETING

You are requested to attend the above Meeting at the time and date indicated to deal with the business set out in the following agenda.



**RUTH BAGLEY**  
Chief Executive

AGENDA

PART I

<u>AGENDA ITEM</u>	<u>REPORT TITLE</u>	<u>PAGE</u>
1.	Apologies for Absence	
2.	Minutes of the Last Meeting held on 15th October 2015	1 - 6
3.	Matters Arising from Minutes	
4.	SACRE Member News - Julie Siddiqi	

**AGENDA**  
**ITEM**

**REPORT TITLE**

**PAGE**

(To receive individual Member feedback on progress since last meeting)

- |     |  |         |
|-----|--|---------|
| 5.  | SACRE Membership Update - Democratic Services                | 7 - 8   |
| 6.  | Constitution/Terms of Reference review - Democratic Services | 9 - 10  |
| 7.  | Joint SACRE Meeting Feedback - Julie Siddiqi                 |         |
| 8.  | Collective Worship Briefing Paper- Jo Fageant                | 11 - 18 |
| 9.  | Places of Worship Update - Jo Fageant                        |         |
| 10. | SACRE Working Groups/ Committees - Jo Fageant                |         |
| 11. | Discover RE - Jo Fageant                                     | 19 - 32 |
| 12. | SACRE- Future Actions  |         |
| 13. | Date of Next Meeting - TBA                                   |         |

**Press and Public**

You are welcome to attend this meeting which is open to the press and public, as an observer. You will however be asked to leave before the Committee considers any items in the Part II agenda. Please contact the Democratic Services Officer shown above for further details.

The Council allows the filming, recording and photographing at its meetings that are open to the public. Anyone proposing to film, record or take photographs of a meeting is requested to advise the Democratic Services Officer before the start of the meeting. Filming or recording must be overt and persons filming should not move around the meeting room whilst filming nor should they obstruct proceedings or the public from viewing the meeting. The use of flash photography, additional lighting or any non hand held devices, including tripods, will not be allowed unless this has been discussed with the Democratic Services Officer.

**Standing Advisory Council on Religious Education – Meeting held on Wednesday, 15th October, 2014.**

**Present:-**

**Committee 1 – Christian Denominations and Other Faiths**

Julie Siddiqi (Chair), Zubayr Abbas-Bowkan, Sue Elbrow, Ashpreet Singh Nainu, and Hardip Singh Sohal

**Committee 2 – Church of England**

Rev Andrew Allen, Christine Isles, Andrea Sparrow

**Committee 3 – Representatives of Teacher Associations**

Linda Lewis, Lynda Bussley

**Committee 4 – Representatives of the LEA**

Councillors Brooker, Cheema, Rana

**Other** - Jo Fageant – Professional Advisor

**PART 1**

**11. Apologies for Absence**

None.

**12. Minutes of the Last Meeting held on 14th July 2014**

**Resolved** - that the minutes of the meeting held on 14<sup>th</sup> July 2014 be approved as a correct record.

**13. Welcome from Iqra School and Introductions**

Mr Zafar Ali, Foundation Governor/Chair of Trustees, welcomed the members of SACRE to Iqra Primary School and gave a brief presentation on the history of the school, its ethos, and its objectives.

Members thanked Mr Ali for his presentation, and for hosting the SACRE meeting.

**14. Matters Arising from Minutes**

None.

**15. Update on SACRE Membership 2014/15**

Members discussed the position regarding the current SACRE membership and an update on the actions taken to fill the vacancies was provided.

## **Standing Advisory Council on Religious Education - 15.10.14**

Islam: It was confirmed that three nominations for the two current Islamic vacancies had been received, with one vacancy subsequently being withdrawn. The three nominations had been invited to attend the SACRE meeting of 14<sup>th</sup> July, though only one had attended. The attendee, Mr Waqar Bhatti, had presented a brief outline of his experience and how he felt he could contribute to SACRE moving forward. Mr Bhatti, present at the SACRE meeting of 15<sup>th</sup> October, was welcomed to SACRE, and it was agreed that his nomination be put forward for confirmation by Council at its next meeting.

Judaism: Jo Fageant confirmed she would continue to attempt to source nominations for this vacancy.

C of E: Jo Fageant confirmed that she would continue to attempt to source a replacement to fill this position.

It was confirmed that Councillor P.K. Mann had been appointed to the SACRE in error, as the constitution stated that a Cabinet Member could not be appointed to SACRE. In effect, this meant that there remained a vacancy for a Local Authority representative, and a nomination from the Labour group would be sought at the next Council meeting.

Councillor Cheema raised the topic of Sikh representatives to SACRE, and requested that the number of Sikh representatives be raised from 2 to 4. However, it was confirmed that the representative numbers per group were set proportionately to the population demographic of Slough as a town, and that the Sikh positions were filled.

### **16. Academies and SACRE-Robin Crofts**

Robin Crofts, Director of Education, introduced a report advising SACRE members on their role as it pertains to Academy schools.

Mr Crofts confirmed that Free Schools were Academies in law and had the same requirement to provide RE and collective worship.

Under the terms of their Funding Agreement with the Secretary of State, all Academies had to provide RE for all their pupils, except for those whose parents exercise the right of withdrawal. The type of RE specified in the Funding Agreement depended on whether or not the Academy had a religious designation, and for converter Academies, on whether the predecessor school was a voluntary controlled (VC), Voluntary aided (VA) or foundation school.

Other than for Academies where the predecessor school was a VC or foundation school, the model funding agreement specified that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose.

## **Standing Advisory Council on Religious Education - 15.10.14**

SACRE was advised that they had a statutory remit to advise the Local Authority on Religious Education to be given in accordance with an agreed syllabus and to support the effective provision of collective worship. SACRE also had within its powers to discuss any matter related to its functions as it sees fit and may therefore include the provision of RE in Academies in its discussions or address such matters as may be referred to it. An Academy or group of academies can be represented through co-option onto the local SACRE (or indeed any SACRE) if all parties are in agreement.

However, SACRE no longer had a role to monitor RE in Academies or advise the Local Authority about RE in them.

Members of SACRE discussed the report, and were mindful of the fact that SACRE was not required to monitor RE in academies. However, it was felt that SACRE could continue to offer support, should academies feel this would be useful. For example, chargeable training could be offered.

### **17. SACRE Annual Report**

Jo Fageant, Professional Advisor, advised that by law, SACREs have to publish an annual report confirming what actions have been taken during the last preceding year. However, the format of such a report is not set. As such, Ms Fageant tabled a draft report, designed to be shorter and more easily digestible whilst still giving an accurate reflection of SACRE's work over the past 12 months.

Members praised the length and conciseness of the report, and felt that this shorter, more concentrated report format would help the information to be more easily reviewed and assimilated. Members were particularly enthused about the section detailing the work of SACRE moving forward, and were eager to begin making full use of the services offered by the newly appointed Professional Advisor.

Members suggested that the finalised report be forwarded to Religious Education Co-ordinators at Slough schools alongside the SACRE newsletter. It was also confirmed that the finalised report would be published on the NASACRE website.

In addition, it was requested that the clerk of the meeting confirm the SACRE membership and attendance records for period 2013-14, and forward this confirmation to Ms Fageant.

**Resolved** – that the new report format be approved for publication, subject to confirmation of membership/attendance as above.

### **18. Collective Worship Briefing Paper- Jo Fageant**

It was agreed that this item be deferred to the next SACRE meeting.

**19. Newsletter-Jo Fageant**

Jo Fageant, Professional Advisor, introduced a draft version of the proposed newsletter to members of the SACRE, and comments were requested.

Members felt that the newsletter was a very positive addition to the work of SACRE moving forward, and were eager to begin using it to interact regularly with schools. In order to facilitate this, delivery methods were discussed. It was agreed that Robin Crofts would begin to source contact details for school Religious Education Co-ordinators so that the newsletter could be sent digitally, directly to the most relevant person. In addition, a hardcopy would also be sent so that the newsletter could be displayed on school notice boards. The cost to print and send these hardcopies would come out of the SACRE annual budget.

SACRE members discussed ideas for further topics for inclusion, examples of which included the potential for a group photo of the SACRE, and a set section to showcase a particular faith school. Members were also requested to email Ms Fageant with ideas for any further items to be included in the newsletter.

The newsletter would also include Ms Fageant's contact details so that schools could get in touch to request support, or to share ideas or examples of best practice.

**Resolved** – that the newsletter draft be approved for publication. Members to forward any further suggestions for items to be included on future newsletters to Jo Fageant via email.

**20. Places of Worship-Update**

It was agreed that this item be deferred to the next SACRE meeting.

**21. SACRE Working Groups/ Committees**

It was agreed that this item be deferred to the next SACRE meeting.

**22. Budget, Ring Fencing & Z-Code**

Robin Crofts, Director of Education, confirmed that the £1,300.00 unused by the Montem School RE Trail had been secured, and was now in a SACRE account to be Z-Coded. It was confirmed that this money would be transferred over to the SACRE budget year on year until such time as it was spent.

The SACRE budget for 2014/15 was confirmed as £5,000.00, elapsing on 31<sup>st</sup> March 2015. It was highlighted that SACRE did not have to spend the entirety of this budget, though if unspent, remaining money would not roll over to the

## **Standing Advisory Council on Religious Education - 15.10.14**

following year's budget, the exception to this being the £1,300.00 Montem money that had been ring-fenced.

### **23. SACRE- Future Actions**

The question of when the SACRE Chair and Vice-Chair should be elected was raised. It was pointed out that in previous years, this took place during the first meeting of the new academic year. However, for SACRE 2014/15, the Chair and Vice-Chair were elected during the first meeting of the new municipal year.

In addition, the 3 year membership term for SACRE was raised in relation to Slough Borough Council's practise of electing Councillors by thirds. It was pointed out that an elected Councillor, appointed to SACRE, may not be present for the full 3 years of their SACRE membership term, should they not be elected at subsequent Council elections.

It was also felt that the number of SACRE meetings that members were required to be absent for, before having their membership revoked, was too high.

Members agreed that the above items would be discussed at the next SACRE meeting as part of a Constitution/Terms of Reference review.

It was confirmed that the joint SACRE meeting would be held in November, and feedback from this meeting would be included in the next SACRE meeting.

It was requested that SACRE members bring examples of the 'Discover RE' resource packs and similar, as it was felt that it would be useful for members to see what each pack contained.

### **24. Dates of Next Meetings**

The date of the next meeting was confirmed as Thursday, 26<sup>th</sup> February 2014. The venue was to be agreed closer to the meeting date.

Chair

(Note: The Meeting opened at 4.30 pm and closed at 6.35 pm)

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**MEMBERSHIP OF STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (January 2015)**

Committee 1 - Christian Denomination and other Faiths (12)

The Free Churches (1)	Sue Elbrow (until 2017)
Black Free Churches (1)	Vacancy
The Roman Catholic Church (1)	Vacancy
Hinduism (1)	Vacancy
Islam (4)	Julie Siddiqi (until 2017) Zubayr Abbas-Bowkan (until 2017) Waqar Bhatti (until 2017) Vacancy
Judaism (1)	Vacancy
Sikhism (2)	Hardip Singh Sohal (until 2017) Ashpreet Singh Nainu (until 2017)
Baha'is (1)	Vacancy

Committee 2 – The Church of England

The Church of England (4)	The Rev Andrew Allen (until 2017) Christine Isles (until 2017) Victoria Hall (until 2017) Andrea Sparrow (until 2017)
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Committee 3 - Associations representing Teachers (6)

National Union of Teachers (1)	Lynda Bussley (until 2017)
VOICE (Formerly Professional Association of Teachers) (1)	Linda Lewis (until 2017)
National Association of Head Teachers (1)	Vacancy
Secondary Heads Association (1)	Vacancy
National Association of School Masters/Union of Women Teachers (1)	Vacancy
Association of Teachers and Lecturers (1)	Vacancy

Committee 4 – Representatives of Local Authority (5)

Councillors Ajaib, Brooker,  
Cheema, Rana  
(one Conservative vacancy)

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**1. SLOUGH STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)**

The SACRE is established in accordance with Section 11 of the Education Reform Act 1988 (as amended by Section 255 of the Education Act 1993) by Slough Borough Council acting as Local Education Authority.

**Membership**

1. The Members of the SACRE shall be appointed by the Authority so that they shall represent the following groups.

Committee 1 – Christian denominations and other religions (12)

- The Free Churches (1)
- The Black Free Churches (1)
- The Roman Catholic Church (1)
- Hinduism (1)
- Islam (4)
- Judaism (1)
- Sikhism (2)
- Baha'is (1)

Committee 2 – The Church of England (4)

Committee 3 – Associations representing teachers (6)

- National Union of Teachers
- Professional Association of Teachers
- National Association of Head Teachers
- Secondary Heads Association
- National Association of Schoolmasters/Union of Women Teachers
- Association of Teachers and Lecturers

Committee 4 – The Authority (5)

2. Committee 4 shall be subject to the proportionality requirements of the Local Government and Housing Act 1989.
3. No Member appointed to the Cabinet shall be appointed to the SACRE.
4. The SACRE shall be appointed by the Council.
5. Members of the SACRE shall serve from the date of their appointment for a term of three years or until their successors are appointed by the Authority. They shall be eligible for reappointment after each term for a further term by consultation, if necessary with the group which they represent. This shall also apply to any co-opted members who may be appointed.
6. Where a nominated representative fails to attend three consecutive meetings of the SACRE and fails to give their apologies s/he, shall cease to be a member of the

SACRE and the nominating body shall be invited to nominate another representative provided that:

- (a) the Clerk to the SACRE has advised the member in writing of the provision of this clause following the second missed meeting and at least a 10 working days before the third meeting.
- (b) SACRE does not decide to disapply this rule for reasons of extenuating circumstances.

### **Terms of Reference**

1. In accordance with Section 11 of the Education Reform Act 1988 (as amended by Section 255 of the Education Act 1993) to advise the Council on such matters connected with religious worship in schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to it or as it may see fit. To advise, in particular, on methods of teaching, the choice of materials and the provision of training for teachers.
2. On application made by a Head Teacher of any Slough school after consultation with the governing body to consider whether it is appropriate for the requirement for Christian collective worship to apply in the case of that school, or in the case of any class or description of pupils at that school. The SACRE shall arrive at its decision and communicate it to the Head Teacher in accordance with the provisions of Section 12 of the Education Reform Act 1988.
3. The representative groups on the SACRE other than that representing the authority may at any time require a review of any agreed syllabus for the time being adopted by the authority.
4. The SACRE shall each year publish a report on its proceedings and those of its representative groups, the report to specify any matters on which the SACRE has given advice to the authority and the reasons for offering that advice.
5. The SACRE shall take any action assigned to it by the authority in relation to the consideration and disposal of any complaint concerning worship or religious education in compliance with Section 23 of the Education Reform Act 1988.

## Collective Worship Revisited

There has been no significant change in the law about collective worship since the Education Reform Act of 1988 but every so often it seems a good idea to remind ourselves of what we **have** to do and reflect on the best practice that makes this aspect of each school day so valuable.

### Collective worship: The facts of life

#### Church Schools and Academies:

It is important at the outset to make it clear that the following explanation of the legal requirements does not apply to voluntary aided and controlled church schools. They have to provide daily worship like all other schools but they do not come under the remit of the SACRE for collective worship advice. They should seek guidance from their diocese.

Obligations in relation to collective worship for academies should be set out in their funding agreements.

#### Community schools:

These are the schools for which the SACRE has responsibility and the current legislative framework was originally set out in the **1988 Education Reform Act**. Summarised the main points are as follows:

There must be a **daily** act of worship for **every** pupil. This can be at any time of the day in any normal school grouping. It is the headteacher's responsibility, after consultation with the governing body to ensure this happens. Collective worship is distinct from assembly which can be a gathering for a wide variety of reasons.

The **majority** of worship must be **wholly** or **mainly** of a **broadly Christian character**, meaning it should **reflect the broad traditions of Christian belief**. It can contain non-Christian elements.

Worship must be **appropriate** to the ages, aptitudes and family backgrounds of the pupils. Worship must **not** be denominational.

**The basic requirement is that there should be an act of collective worship for all registered pupils every school day.** (ERA 6.1) There are only two exceptions

to this: parents have the right to

withdraw their child(ren) from all or parts of collective worship and pupils in school sixth forms are permitted to decide for themselves whether to attend or not.

None of this legislation applies to special schools.

### Exceptions

In some schools, for religious reasons, collective worship that '*reflects the broad traditions of*

*Christian belief*' is deemed to be inappropriate for its pupils. In such cases it is possible for a school to apply for a *determination*. The procedure does not lift the duty to provide daily collective worship; it allows for the requirement that collective worship should be '*wholly or mainly of a broadly Christian character*' to be lifted.

Applications for determinations are made to the relevant body by the head teacher after consultation with parents and the school's governing body. Traditionally it has been a function of the SACRE to receive and 'determine' whether such requests are valid, either granting or refusing them and this still applies in the case of community schools without a religious

character. The body now responsible for performing this function for Free Schools and Academies is the Education Funding Agency (EFA). All determinations last for five years.

### **What does all this mean in practice?**

Good collective worship involves giving particular attention to:

- the importance of atmosphere
- the respect of pupil integrity
- the promotion of spiritual and moral development
- the importance of planning

The legislation allows for a considerable degree of flexibility. The word *collective* implies something significantly different from *corporate* which was the word used to describe worship in schools prior to 1988. *Corporate* is generally understood to mean worship which is the voluntary response of a corporate body of believers. *Collective* worship is unique and different. It gives us the opportunity to do just that - to collect together, to meet together. It is a collection of differences – different faiths, different cultures, different ages and different backgrounds. It is a focal point of the day in any school community where all ages can/might meet one another, share together and establish a shared sense of identity.

The invitation to choose to provide worship which is either wholly or mainly of a broadly Christian character opens up opportunities for variety and breadth which enables the inclusion of secular material and teachings and stories from other religious traditions. Reflecting the broad traditions of Christian belief suggests an approach which is not exclusive, something which reflects plurality and focuses not on doctrine or traditions of worship but on belief that is broadly Christian.

The expectation is that school worship will be inclusive, participative, challenging and educational, drawing on a wide range of religious traditions without compromising the religious or non-religious backgrounds of pupils (and staff), whilst giving those for whom it is appropriate the opportunity to worship God.

All schools have a duty to promote the spiritual, moral, social and cultural (SMSC) development of children. Of the four the term *spiritual* causes the greatest anxiety as to its meaning. Spiritual is not synonymous with religious. In the context of an educational setting it involves:

- a recognition of the uniqueness of each individual
- helping pupils to develop the capacity to transcend the limitations of the physical world
- helping to lift the horizons of pupils beyond the materialistic
- being creative
- considering ultimate questions about the meaning of life in general and pupils' own lives in particular
- developing positive attitudes and hope.

Collective Worship offers a uniquely rich context for all this. It is a place where a sense of that spiritual part of our lives which needs recognition and expression can be found.

## **Planning worship**

### Creating the place for worship

Creating an appropriate atmosphere in the space to be used for worship is important. This might be in the classroom with a single class or a larger space with more children representing a wider diversity. Sometimes when the whole school is assembled, staff use this as an opportunity for things other than worship – which of course means this is not ‘whole school’ worship. Whether in classroom or school hall the transition between other aspects of the day and the act of worship needs to be facilitated. Creative ways need to be found. Symbols and artefacts can work really well to bridge and mark the transition. Candles, music, pictures and many other things can be used to signify the beginning of worship. To light a candle for a specific person or purpose significant to the school community/key stage/year group/class on that day marks a moment of togetherness, readiness to be together in a different way, to worship. For older children known prayer or prose patterns that are communally said together can achieve the same.

### A menu for worship

- Prayer is as simple and honest, as liturgical and responsive as you want it to be. The range of resources is enormous but it’s worth remembering that possibly the best resource is the children themselves when they freely write/offer their prayers in their own words.
- Singing/music: there are amazing resources available. Kevin Mayhew is one of the top publishers of resources of music books and CDs. There are new songs written every year that are appropriate for collective worship. It is important never to get trapped into relying on the old ones from yester-year or deciding that all the old songs are part of the past and not relevant to the present day in school worship. *Out of the ark* music and *Redhead Music* are both popular resources with schools – go to their websites for songs for Easter or Harvest or everyday assemblies and music for all occasions. They also publish other songwriters for both KS1 and KS2, offering rich material to facilitate excellent musical worship. Although musicians in the school are of great value in supporting worship, there are obvious benefits to using CDs: they can be used in any room or corner in which you may find yourself whether it be the computer area, classroom carpet corner or the hall with the whole school and, of course they can be available simultaneously for different groups gathered in different parts of the school for worship. Using actions and repetitive action routines, often choreographed by pupils themselves, allows everyone, even those who cannot read the words or speak English, to join in and have fun.

Web pages:

[www.springharvest.org.uk](http://www.springharvest.org.uk)

[www.kevinmayhew.org.uk](http://www.kevinmayhew.org.uk)

[www.outoftheark.co.uk](http://www.outoftheark.co.uk)

[www.redheadmusic.co.uk](http://www.redheadmusic.co.uk)

- Story telling: Schools are good at selecting stories from a wide range of sources, including religious texts, to use in collective worship. It is important to remember that stories specifically from religious traditions are used within faith communities not just to teach moral messages but to communicate something of beliefs about God. When used in inclusive collective worship, their origin should be made clear and that they are sharing the perspective of a particular religious group. That doesn’t devalue their use because children and adults who do not share the

particular religious faith can still find something of value in a good story. The Bible, for example, can be a rich resource for collective worship. There are so many different children's or youth versions of the Bible appropriate for use in collective worship for all different ages. The Street Bible by Rob Lacey is an example which brings the Bible alive with prose that conveys the meaning with an approach that will resonate with children who want to be surprised by the Bible making such sense and impact rather than old language and irrelevance to life. The Bible offers stories of adventure, journey, poetry or songs of lament, creation, friendship, parables and miracles, fights and famines.

- Art: art, religious paintings and pictures offer a rich resource for collective worship, particularly with the ease of access we enjoy through the internet. There is an example of a school which used the painting of *I stand at the door and knock* to great effect to get children to ponder what it was they would allow into their lives and what it was they would keep out and to which the door would be kept shut. This was a secondary school act of collective worship and it resonated with so many of them as they later discussed what it was that they needed to allow in and keep out.
- Visitors provide information on causes and organisations, personal testimony and interview opportunities. They can be an enriching source of ideas. It is wise to brief them carefully and share the school's understanding of collective worship. Some visitors might lead an act of worship, others will be a resource making a contribution to worship which is being led by someone else.
- Stillness/Silence: there are few, if any, moments in which complete stillness can descend on a school community without a test or exam being in progress. In collective worship silence and stillness create powerful moments for thinking and listening. 'Drop thy still dews of quietness till all our strivings cease' is a truth to be experienced by the whole school community as they face the usual busy, urgent, rolling programme of learning and achieving. The gift of silence is a gift that can be learnt and practised in any school and collective worship. It is best learnt when it is not the predictable pattern of every assembly but skillfully used with symbols such as light or water or candle flames and a guided intention of how to use the time of stillness.
- Celebrations/Remembrances: Collective worship provides opportunities to celebrate the key festivals that are part of the cyclical yearly pattern of worship. Harvest, Christmas, Easter, Pentecost, Eid, Divali, Vaisakhi or Passover – celebrations are all important, and so much of living faith is about celebration and fun. Collective worship must represent the fun as well as the stillness and reflection.
- Ritual but not habitual: the best collective worship is where there are repetitive symbols, songs or signs that single out the time of collective worship as a special recognisable time for the school community but it should never become so repetitive that it becomes predictable and boring. There is a necessary tension between predictability and creativity, between safeness and adventure during the times that the school sets aside for collective worship each day.
- A number of other activities can legitimately be called worship. Amongst these are:
  - reflection on the meaning of life
  - pondering ultimate questions
  - developing a sense of transcendence
  - responding to a challenge



- learning from the experience of others

What follows is an example of a possible collective worship policy. It includes a wide range of ideas schools might want to include in such a document. It needs to be personalised and not all the elements included here will be found in all such policy statements.

### **An Example of a Collective Worship Policy in a LA Maintained School**

*Schools may use this example as a basis for their policy, if they wish. School policies have to be ratified by the governors every time they are amended. Schools may find that some details which need to be amended more often than a policy is reviewed are better placed in an appendix which does not need to be governor approved every time it changes. References are made to an appendix throughout this example policy.*

The collective worship policy at ? School pays due regard to statutory requirements, and has taken account of the guidance offered by the local authority through its SACRE. Collective worship is a valued and valuable part of school life and is taken seriously, because it shapes our approach to others and to what we do in school.

#### **Aims of collective worship**

Collective worship in ? School aims to provide the opportunity for pupils and staff to:

- experience a variety of styles of worship
- celebrate together eg festivals, school values, individual achievements
- build a sense of community/foster corporate identity;
- develop a reflective approach to living which sometimes encourages understanding of and invitation to prayer;
- look beyond the physical, material and measurable
- worship God or reflect on human values;
- consider spiritual and moral issues and to explore their own beliefs;
- participate and respond, through active involvement in the planning, leading, presentation and evaluation of worship
- feel safe and affirmed in doing any of the above

#### **Statutory requirements**

By law, Collective Worship must

- take place for every child not withdrawn by their parents (post 16 students can withdraw themselves) every day
- be wholly or mainly of a broadly Christian character.
- take account of the ages, aptitudes and family backgrounds of the pupils

This means that our collective worship reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination. Not every act of collective worship has to comply with this; just the majority so we are able to be creative and provide a wide variety of experiences.

The Collective Worship Policy of ? School is consonant with the philosophy and aims of the school as expressed in the school prospectus.

### **The Contribution of Collective Worship to aspects of the Curriculum**

Collective worship time is distinct from curriculum time given to any subject including religious education. However, in ? School, we aim to enable collective worship and aspects of children's classroom learning to be mutually supportive..

Collective worship provides opportunities for pupils' spiritual, moral, social and cultural development in line with school policy. To achieve this it addresses a wide variety of themes and topics, uses diverse stimuli and resources and provides pupils with opportunities to 'respond' at their own level.

### **The Management of Collective Worship**

The Headteacher is responsible for the provision of collective worship, supported by and after consultation with the governing body. The following arrangements exist to co-ordinate, monitor and evaluate collective worship:

1. HT/DHT/delegated teacher draws up a rota for leading collective worship and themes for each week.
2. HT/DHT/delegated teacher observes at least 6 acts of collective worship (from a range of formats) per term to ensure that they comply with school policy and the law.
3. Teacher, pupil and, where appropriate, parental views are collected annually to evaluate the quality and impact of collective worship and to identify ways in which it might be improved.

*(Schools may wish to include a 'job description' for the collective worship co-ordinator/team in an appendix to their collective worship policy.)*

### **The Organisation of Collective Worship**

Collective worship takes place in a variety of groupings in the school hall, or one of the multi-purpose rooms, or the classroom.

Acts of worship usually last for approximately 15 minutes, although it is recognized that this time will be shortened or lengthened when it is appropriate.

*(A description of the variety of groupings may also be included here or in an appendix)*

### **Leadership**

Every member of the school staff, pupils and occasional visitors will be involved in leading acts of worship at some point in the school year. *(The appendix might include details such as a weekly leadership pattern)*

### **Planning Acts of Collective Worship**

The content of all acts of collective worship is considered carefully to ensure relevance and suitability for the ages, aptitudes and backgrounds of all pupils.

Termly planning sheets (*could be included in the appendix*) list themes, special occasions and events, but there is flexibility to allow the inclusion of current and topical issues. Weekly planning and recording sheets (*could be included in the appendix*), enable the monitoring and evaluation of acts of worship.

Visitors are welcomed to lead collective worship from time to time and are given guidance on our worship policy. Leaders from faiths within the area help us to increase the pupils' awareness, promote respect and raise the esteem of the pupils who belong to these faiths.

### **The Act of Collective Worship**

We use a variety of styles, active and interactive methods and a range of resources in our acts of collective worship. Leaders make decisions about these elements according to what is most appropriate to the content, the ages, aptitudes and the backgrounds of the pupils.

Where prayer is included in our acts of worship it is introduced with a form of words that invites but does not coerce pupils to participate. Our prayers are addressed to 'God' rather than Jesus as this is inclusive of the beliefs of our non-Christian religious pupils. We hope that pupils who prefer not to pray will use these moments to reflect on the important messages shared in our worship.

Collective worship should not be confused with assembly. We often take the opportunity of pupils gathered together to share announcements and notices. Using a variety of strategies eg music, silence etc we indicate clearly to all present when worship begins and ends.

### **Withdrawal**

Our policy sets out clearly our aspiration that collective worship will be a valuable and valued experience for all members of our school community whatever their backgrounds and beliefs. It is invitational and reflective in nature and never coercive or indoctrinatory.

Parents have a right to withdraw their children from all or any acts of worship and staff (and students in the sixth form) are also free to withdraw from involvement in this aspect of school life. We request that those who wish to exercise this right inform the headteacher in writing so that school records are accurate. We also appreciate opportunities to speak with parents and staff who have concerns about collective worship, always keen to develop our understanding of sensitivities and to overcome difficulties where possible. Those pupils who are withdrawn from worship are cared for by a member of the school's staff.

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# Discovery RE

AGENDA ITEM 11

The enquiry-based approach to Religious Education for F1 to Year 6

Now in use in over 750 schools nationwide!

Newsletter Issue No.1

December 2014

“I consider myself a student of many religions. The more I learn, the more questions I have. For me, the spiritual quest will be a life-long work in progress.” Dan Brown

## Hello from Jan!



A very warm welcome to our first Discovery RE newsletter and a big thank you to Alison for collating it and to everyone who has contributed.

With over 750 schools now using Discovery RE as the backbone of their RE planning, I am delighted that so many children are benefitting from the enquiry approach we advocate. We estimate this to be at least 225,000 children. Wow!

This year the Discovery RE Team is aiming to develop the website into a source of support for teachers and subject leaders: a portfolio of teaching and learning activities for each enquiry, more articles on topical issues and even webinars.

Thank you for being part of this with us and I hope you feel able to contact us with your ideas so we can grow a strong and useful network of RE people over the course of the coming year and beyond. Very best wishes - **Jan Lever**

## Meet the Team

### Jan Lever: Director

A 15-year teaching career took Jan into 11 years' advisory work as an RE and PSHE Adviser for 3 local authorities and 2 further years as Senior School Improvement Adviser. She has led numerous curriculum and whole-school improvement projects, 100s of training sessions for teachers, as well as acting as professional adviser to 4 SACREs (Standing Advisory Councils for RE) and liaising and working with members of faith and belief communities. Her career has seen Jan closely involved in the review and writing of at least 5 agreed syllabi for RE (most recently the pan-Berkshire and Poole/Bournemouth syllabi) and the production of resource materials to support teachers in implementing these. Jan understands the complexities and sensitivities of teaching RE and has always been a great advocate for those teaching it.

### David Rees: Senior Consultant

David has been an R.E. teacher for 25 years. In that time he has been an Advanced Skills R.E. teacher, a member of SACRE and an adviser to local authorities. He has been a successful RE Head of Department and achieved excellent GCSE results and has been graded outstanding in 2 separate OFSTED inspections. He has been involved in reviewing and amending the locally agreed R.E. syllabus for Bournemouth and Poole and has led numerous workshops for Key Stages 1-4 as well as planning Syllabus launch conferences. David has been involved in writing schemes of work, developing introductory units and leading training on world religions. He has led training for aspiring teachers as well as non-specialists and R.E. specialists alike focusing on teaching creative and challenging R.E. David believes RE is a subject that helps to develop key skills and attitudes like open-mindedness, sensitivity and reflection. These skills transfer to all aspects of life and help to encourage a desire to challenge prejudices, to make a difference in the world and to care and show respect for all.



### Alison Harris: Senior Consultant

Alison left a successful career in motor industry management working with Lex PLC and Ford Motor Company, to follow her dream and qualified with a P.G.C.E. as a Primary teacher in 2000. In her first post-NQT year, she began leading RE in her primary school and achieved outstanding for the both the RE teaching and learning, and her leadership of the subject, in three successive Statutory Inspections of Anglican Schools. In 2014 she also achieved the National Professional Qualification for Senior Leadership which entailed embedding new and independent learning strategies across the school and identifying core subject assessment issues and supporting staff to raise achievement. Her teaching has consistently been graded as outstanding, and this has been validated by Ofsted and SIAMS inspections. Alison is a member of Bournemouth SACRE. Through her involvement with initial teacher training she completed an MA in Coaching and Mentoring with a dissertation on embedding spirituality into the Primary Curriculum.



## We would also like to thank

Dawn Murray (left) from Hamworthy Park Junior School and Hayley Cheetham (right) from Heatherlands Primary School for their invaluable contributions to the writing of Discovery RE.



## What do you know about 'British Values'?

On 9th July 2014, former education secretary Michael Gove demanded that 'all schools actively promote British values' and laid out an expectation that head teachers will need, during Ofsted inspections, to articulate how British values are promoted in their schools. On the teaching of values, he said: "We already require independent schools, academies and free schools to respect British values. Now we will consult on strengthening this standard further, so that all schools actively promote British values."

Recent experience in our local area has demonstrated that Ofsted are specifically asking about this but **how and why would this impact on you as a leader of RE in your school?** Well let's unpack what the "British Values" are deemed to be.

The Department for Education said: "We want to create and enforce a clear and rigorous expectation on all schools to promote the fundamental British values of democracy, the rule of law, individual liberty and mutual respect, and **tolerance of those with different faiths and beliefs.**"

Much of this will fall within the realm of your school ethos, behaviour policy, community cohesion policy and PSHE scheme of work. However, when Ofsted come visiting, it is possible that the RE curriculum could be the focus of how the children understand the plurality of religions which are present in the UK. Luckily, the clear overview plan in your Discovery RE pack can quickly show the variety and depth of learning but, if you haven't already done so, it might be worth ensuring that your leadership team and governors are aware of what is covered so that they can confidently answer any questions regarding the school's approach to this. There is also an explanatory video which details the religions and methods of teaching at [www.discoveryschemeofwork.com/what-is-discovery/](http://www.discoveryschemeofwork.com/what-is-discovery/) that you could show them. You can also download our Sample RE policy ([www.discoveryschemeofwork.com/sample-re-policy/](http://www.discoveryschemeofwork.com/sample-re-policy/)) to help you explicitly detail the way RE is taught and the coverage and respect it shows for different religions. The new Buddhism units (see "Hot off the press" below) will further extend the range of religions you can teach in order to reflect your local demographics.

## Discovery RE matches to 2014 National Curriculum

If you are following the new National Curriculum, you and your colleagues are no doubt busy converting all your previous wonderful planning to the new criteria, or even starting again from scratch. Whilst it does us all good to have a shake up every now and again, covering the multitude of new expectations, particularly if you have a topic based/creative curriculum, can be tricky. Discovery RE, through its enquiry based approach, has already fulfilled many of the expectations for English, and a number of other subjects, which could free up valuable curriculum time for you. For a full listing of where the Discovery RE enquiries match Primary Curriculum objectives, go to <http://www.discoveryschemeofwork.com/national-curriculum-2014/>. This document details overarching objectives and is then laid out year by year and enquiry by enquiry. It can be downloaded as a PDF so each year group can use it to evidence coverage. Happy planning!



### Hot off the Press

In order to increase the choice of religions you can study, we are currently in the process of writing **Buddhism** units for **Discovery RE**. Watch this space for more details and information when they are completed!

## Useful links

Every newsletter we will publish some useful documents and links to resources or websites which can help you. Here are our favourites for this term:

- Wingclips: Movie clips to help illustrate and inspire: [www.wingclips.com](http://www.wingclips.com)
- Gavin Tyte the beatbox vicar: presenting scripture in a new exciting way: [gavintyte.com](http://gavintyte.com)
- Sikhism Resources for illustration or display: [www.primarytreasurechest.com/topics/religions/sikhism.html](http://www.primarytreasurechest.com/topics/religions/sikhism.html)
- Notes on Islam: Definitions and explanations: [www.strath.ac.uk/redb/notes/islam/](http://www.strath.ac.uk/redb/notes/islam/)
- Religious Education Council website: [www.rec.org.uk](http://www.rec.org.uk)
- RE Quality Mark: [www.reqm.org.uk](http://www.reqm.org.uk)

AND don't forget all the news, help and support on our website:

[www.discoveryschemeofwork.com](http://www.discoveryschemeofwork.com)

## Professional Development

We have a menu of professional development opportunities relating to RE and are happy to offer these across the country. To download the RE training brochure please see

[www.janlevereducationconsultancy.com](http://www.janlevereducationconsultancy.com)

We would love to hear from you if you would like training or support. This could be for your school, academy chain or learning network. If you would like to discuss/organise some training, please contact [jan@janlevereducationconsultancy.com](mailto:jan@janlevereducationconsultancy.com) so that we can tailor a package specifically for you.

Following their previous success, we will again be hosting 'Dialogues with Religion'. These sessions give the opportunity for the enquiry questions from Discovery RE to be answered by members of that faith community. The speakers also give a general introduction to their faith and will discuss any issues you like, especially those tricky things that the children think of or have been in the news! These are a really good way for teachers to increase their subject knowledge whether or not they are teaching that religion. These dialogues are being run as twilights at a small cost as we are aware of the budget implications of supply cover during the school day. The religions/belief systems covered will be Christianity, Islam, Hinduism, Judaism, Sikhism and Humanism.

## Have you got a tune in your head?

If you have, we need to hear from you! It's ok – we aren't going to ask you to audition for X-factor, we are just trying to cater for an even wider variety of learning styles in our RE resources! We would like to try to compile a bank of music (can be pop songs, classical music or any instrumentals) to go with each Discovery RE enquiry and would love to hear from you if you have successfully used any in your teaching.

For example, in the Year 1 enquiry "Was it always easy for Jesus to show friendship?", James Taylor's "You've got a friend", really helped to calm the children and make them think about what friendship really is. As your colleagues work through each enquiry, please ask them to have a think and email me at [alison@janlevereducationconsultancy.com](mailto:alison@janlevereducationconsultancy.com) with any ideas, and we will compile and publish the list as a helpful resource once it is complete.



## Help! I don't know enough about...

Which religion do you find tricky to teach? Are you worried that you may handle something wrongly or do you feel that in some cases that you do not know the subject material as well as you would like? We would like to know what help and support YOU need. Please email [alison@janlevereducationconsultancy.com](mailto:alison@janlevereducationconsultancy.com) and we can then tailor this newsletter, and the training that we provide, to peoples' needs. Also, if you have any questions about any Discovery RE enquiry or would like to tell us of any difficulties you have encountered, please do email me. In both cases, putting "Newsletter" in the title will ensure it gets covered next time!

## Who teaches your RE?

We are well aware that RE is not always taught by the class teacher, and often taught by a TA/HLTA covering PPA. We also know that these people do a fantastic job but sometimes lack confidence. We are considering running training specifically aimed at staff in this role. If you have colleagues who would be interested, please email [alison@janlevereducationconsultancy.com](mailto:alison@janlevereducationconsultancy.com) with the title 'TA training' and if we have a viable amount of interest in an area, we will organise an event based on their needs and concerns.

## ...and finally...

We love to share and celebrate the great teaching going on around the country. For our next edition we would love to hear from you if you have any top tips for teaching Judaism or Islam – this could be just a couple of lines ranging from resources to teaching ideas.

We would also like to share your successes with Discovery RE – how your children are enjoying it and what are the highlights. We recently caught up with Kath Hudson, RE leader at Pokesdown Primary School, and she told us,

"Discovery RE's enquiry approach has fitted in really well with our learning value of "thinking". We often follow "lines of enquiry" so starting with key questions works really well. This has enabled the children to articulate their learning in RE to a high level. RE is mostly taught discretely but has been included in a few integrated units which has been very successful."

Thanks Kath!

Please email your views to [alison@janlevereducationconsultancy.com](mailto:alison@janlevereducationconsultancy.com) and mark the subject as Newsletter.

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The Pan Berkshire Agreed Syllabus  
for Religious Education and Discovery RE®



# Discovery RE™

The **enquiry-based** approach to  
**Religious Education** for F1 to Year 6



[www.discoveryschemeofwork.com](http://www.discoveryschemeofwork.com)

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## Introduction

After excellent collaboration by the 6 Berkshire Standing Advisory Councils for RE (SACREs), and very experienced leadership by Jo Fageant, Senior Adviser with the Diocese of Oxford, 2012 saw the introduction of the most recent agreed syllabus for RE for the Pan Berkshire region. It is a syllabus based on an enquiry model, using the 2 attainment targets, Learning ABOUT and Learning FROM religion and beliefs, and advocating the thorough assessment of children's learning to inform lesson planning and recognise progress. (We thank Jo for the work she has done on mapping Discovery RE to the Pan-Berkshire syllabus which forms the basis of this document)

One of the aims of the Pan Berkshire syllabus notes that children will be

*'developing awareness of the fundamental questions of life raised by human experiences, and how religious teachings can relate to them' and*

*'responding to such questions with reference to the teachings and practices of religions and to their understanding and experience' (p3)*

In the overview **Discovery RE** states

**Discovery RE is a set of detailed medium-term plans for RE from Years F1/2 to Year 6. It adopts an enquiry-based approach to teaching and learning.**

Whilst there is no doubt a strong commitment in schools to honour the considerable contribution RE makes to the curriculum and children's learning, there is also some concern that translating an agreed syllabus into a progressive Scheme of Work for a whole school is a difficult and time-consuming task. Add to this the complex process of designing assessment tasks that enable both attainment targets to be demonstrated across at least 3 levels of attainment, in every unit of work, and schools are presented with a huge task, even for the most experienced and committed RE subject leaders.

The Pan Berkshire agreed syllabus also advocates an enquiry model of teaching and learning. Discovery RE does this too, setting a challenging AT2 (impersonal) question as the focus for learning in each unit. This means a big question like, 'Does God want Christians to look after the world?' necessitates children investigating AT1 information about Christianity, the Christian understanding of God, the creation story etc. This knowledge is no longer an end in itself but rather is now needed in order to offer a substantiated answer to the big enquiry question.

Discovery RE, the new edition published Autumn 2013, embraces the recommendations of both the Ofsted report 'RE: realising the potential' and the RE Council publication 'A Curriculum Framework for RE in England', both published in 2013

The Pan Berkshire syllabus states that

**'Christianity is included as a core area of study in each key stage and each of the other five faiths is included once as a core area of study in Key Stages 1-3.'**

Discovery RE has exactly the same requirements and weighting as is apparent in the table below:

Syllabus/SoW	Pan Berkshire	Discovery RE
<b>Key Stage</b>		
<b>Foundation Stage</b>	Aspects of religions should be explored with examples provided from all six religious traditions.	<b>Christianity, Judaism and Islam</b> Other religions are involved through stories
<b>Key Stage 1</b>	<b>Christianity</b> and at least <b>Judaism</b> as another religion. Optional other religions can be added	Other religions and non-religious belief systems may be studied at the school's discretion, reflecting the national and local context.
<b>Key Stage 2</b>	<b>Christianity</b> and at least <b>Hinduism</b> and <b>Sikhism</b> as other religions, recognising their impact locally, nationally and globally.	<b>Christianity</b> every year Other faiths spread over KS2 include <b>Hinduism, Sikhism, Islam</b> and <b>Judaism</b>



### **The Pan Berkshire syllabus states**

Studying the beliefs of a religion without exploring how they are put into practice can be a challenging abstract endeavour. On the other hand, exploring how religious people live their lives without reference to their beliefs makes no sense. It makes planning a great deal easier, therefore, if schools see the questions about 'believing' as questions which run through every unit of work and give meaning to questions about 'behaving' and 'belonging'. Planning might start with questions about 'behaving' or 'belonging', grounding all enquiry in human experiences, whilst referencing all these experiences to beliefs which underpin lives of faith and belief.

**Discovery RE uses an approach that echoes these sentiments... Discovery RE explains a format for studying through key questions and even shows quite clearly how the key questions from the Pan-Berkshire syllabus fit/contribute to each of the overarching Discovery RE enquiry questions, thus assuring teachers that all the agreed syllabus questions and content are addressed.**

Discovery RE advocates...

The Enquiry-based Approach

The 4-step enquiry

The key question for the enquiry is an Attainment Target 2 (impersonal) question, needing an answer that weighs up 'evidence' and reaches a conclusion based on this. This necessitates children using their subject knowledge and **applying it** to the enquiry question, rather than this knowledge being an end in itself. Discovery RE teases out AT2 (impersonal) which focusses on critical thinking skills, and AT2 (personal) which required personal reflection into the child's own thoughts and feelings. We acknowledge the work of Professor Michael Grimmet on this.

The four steps are:

#### **Engagement, Investigation, Evaluation and Expression**

These steps allow for an enquiry-based learning experience that lends itself to independent work, small and whole group work and a wide range of exciting teaching and learning opportunities. Discovery RE embraces the need to challenge and extend children individually whilst encouraging skills of reflection and empathy.

Discovery RE also is a major source of Spiritual, Moral, Social and Cultural Education. Opportunities are mapped in the medium term planning provided.

### **To conclude Discovery RE states**

Our philosophy

Our belief is that, using an enquiry-based model well, children's critical thinking skills can be developed, their motivation to learn increased, and their knowledge and understanding of, and empathy with people and their beliefs, religious or otherwise, will be enhanced.

This approach takes very seriously the philosophy that children are free to make their own choices and decisions concerning religion and belief. RE does not try to persuade but rather inform and develop the skills with which evaluation can take place.

Discovery RE is a thoughtful and creative set of RE planning for the whole Primary school, F1/2 to Year 6.

The mapping grids that follow reveal how Discovery RE translates the Pan-Berkshire agreed syllabus into practice, both in content and in pedagogy across the primary school from F1/2 to Year 6

We commend this to you in the genuine hope that Discovery RE may help committed, but very busy teachers to deliver high quality RE to primary school children in the Pan Berkshire region.

We offer this knowing that Discovery RE is already making a very positive difference in over 500 schools in



England and with the intention of continuing to support schools who use it to continually improve their work. The [www.discoveryschemeofwork.com](http://www.discoveryschemeofwork.com) website offers online mentor support and a Gallery of children's work and teaching ideas, as well as articles on topical issues in the world of RE, all at no cost.

We look forward to working with you.

**Jan Lever and David Rees (Senior Associate Consultant)**

**Director:** Jan Lever Education Consultancy & Training Ltd/Discovery RE Ltd.

**Director:** Jigsaw PSHE Ltd

**Mobile:** 07973 752250 **Office:** 01202 377192

**Email:** [jan@janlevereducationconsultancy.com](mailto:jan@janlevereducationconsultancy.com)

**Office:** The Cabin, 8 Davenport Close, Upton, Poole, Dorset, UK BH16 5RE

**Home:** [www.janlevereducationconsultancy.com](http://www.janlevereducationconsultancy.com)

**Jigsaw PSHE:** [www.jigsawpshe.com](http://www.jigsawpshe.com)

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## Pan Berkshire and Discovery RE - Foundation Stage

The Pan Berkshire syllabus states that

Children should begin to explore the world of religion in terms of religious figures, books, times, places and objects and by visiting and/or having visitors from places of worship.

They will use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own and others' feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

In doing this the syllabus recommends looking at

- Religious figures
- Religious stories
- Religious times
- Religious places
- Religious objects

The recommended religions for this key stage are listed below.

Syllabus/SoW	Pan Berkshire	Discovery RE
<b>Key Stage</b>		
<b>Foundation Stage</b>	Aspects of religions should be explored with examples provided from all six religious traditions.	<b>Christianity, Judaism and Islam</b> Other religions are involved through stories
<b>Key Stage 1</b>	<b>Christianity</b> and at least <b>Judaism</b> as another religion. Optional other religions can be added	Other religions and non-religious belief systems may be studied at the school's discretion, reflecting the national and local context.

Discovery RE shares the view that foundation stage children should begin to explore the world of religion in a variety of creative ways including stories about key figures.

It is completely aligned to the most recent EYFS national curriculum and guidance, showing clearly how the Early Learning Goals are supported by this RE programme.



## Foundation Stage

The table below shows how Discovery RE can deliver the suggested content in the Pan Berkshire syllabus for the foundation stage.

Pan Berkshire	Discovery RE		
Content	Content		
RE suggestions	Key Question	Related RE content	Unit Location
Religious Figures	What makes people special?	This enquiry question starts in the child's experience with special people at home, school and society before moving on to key religious figures like Jesus and Moses	Autumn 1
	What makes people special?	Children are encouraged to make personal connections and examine the special people in their lives. Each enquiry gives opportunities for showing a range of feelings	Autumn 2 Summer 1
Religious Stories	What can we learn from stories?	This enquiry includes stories from around the world such as Chinese and Persian new year stories and moral stories from India (Sikh & Hindu) and Asia.	All units particularly Summer1
	What can we learn from stories?	Children look at their own views of right and wrong as well as those from different cultures through religious and non-religious stories.	
Religious Times	How do people celebrate?	This enquiry looks at festival celebrations, stories and special places including Christmas and Easter (Christianity), Holi (Hinduism), Chinese New Year and Persian New Year.	All units
	What happens at Christmas? What happens at Easter?	Questions are an integral part of all study units in Discovery RE. Children are encouraged to ask questions and seek answers concerning many issues like the cycle of life, celebrations, religions and their stories.	All years
Religious places and objects	What makes places special?	P79-90 What is a special place for you? Is there a special place you'd like to visit? What makes a place special? What is a church for? Who is a Church special for? Why would you visit a Church? What is a Mosque for? Why is a Mosque Special? Why would you visit a Mosque? What is a synagogue for?	F1&2 Summer 2

## Key Stage 1

### The Pan Berkshire syllabus states that in Key Stage 1

Pupils learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Discovery RE encourages the students' skills of enquiry, challenging them to ask questions and seek answers about the world around them.

In the table below Discovery RE has been mapped with the Key Stage 1 content for the Pan Berkshire syllabus. It is clear that both use an enquiry based approach designed to stretch the boundaries and deliver challenging RE.

Pan Berkshire	Discovery RE	
Key Stage 1	Key Stage 1	Year and Term
Who do I believe I am?	Does going to the mosque give Muslims a sense of belonging?	Year 2 Summer 1
Is God important to everyone?	Does praying at regular intervals every day help a Muslim in his/her everyday life?	Year 2 Spring 1
Does the world belong to God?	Does God want Christians to look after the world?	Year 1 Autumn 1
What can I learn from stories from religious traditions?	Was it always easy for Jesus to show friendship?	Year 1 Spring 1
	Why was Jesus welcomed like a king or celebrity by the crowds on Palm Sunday?	Year 1 Spring 2
	Is it true that Jesus came back to life again?	Year 2 Spring 2
Should people follow religious leaders and teachings?	Was it always easy for Jesus to show friendship?	Year 1 Spring 2
	Why was Jesus welcomed like a king or celebrity by the crowds on Palm Sunday?	Year 2 Spring 2
	Is it possible to be kind to everyone all the time?	Year 2 Autumn 1
	Why did God give Jesus to the world?	Year 2 Autumn 2
Should people take care of the world?	Does God want Christians to look after the world?	Year 1 Autumn 1
Does it feel special to belong?	Is Shabbat important to Jewish children?	Year 1 Summer 1
	Does going to the mosque give Muslims a sense of belonging?	Year 2 Summer 1
	Does completing Hajj make a person a better Muslim?	Year 2 Summer 2
Are religious celebrations important to people?	What gift would I have given to Jesus if he had been born in my town and not in Bethlehem?	Year 1 Autumn 1
	Why was Jesus welcomed like a king or celebrity by the crowds on Palm Sunday?	Year 1 Spring 2
	Is Shabbat important to Jewish children?	Year 1 Summer 1
	Does celebrating Chanukah make Jewish children feel closer to God?	Year 1 Summer 2
	Why did God give Jesus to the world?	Year 2 Autumn 2
	Is it true that Jesus came back to life again?	Year 2 Spring 2
	Does completing Hajj make a person a better Muslim?	Year 2 Summer 2
Are symbols better than words at expressing religious beliefs?	Why was Jesus welcomed like a king or celebrity by the crowds on Palm Sunday?	Year 1 Spring 2

## Key Stage 2

### The Pan Berkshire syllabus states that in Key Stage 2 students...

recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in RE

The suggested religious traditions focussed on in Key Stage 2 are listed and compared in the table below.

Syllabus/SoW	Pan Berkshire	Discovery RE
<b>Key Stage</b>		
<b>Key Stage 2</b>	<b>Christianity</b> and at least <b>Hinduism</b> and <b>Sikhism</b> as other religions, recognizing their impact locally, nationally and globally.	<b>Christianity</b> every year Other faiths spread over KS2 include <b>Hinduism, Sikhism, Islam</b> and <b>Judaism</b>

The Pan Berkshire syllabus encourages students to study RE through challenging key questions. In the table below Discovery RE has been mapped to show how it could fit and help deliver the agreed syllabus.

Pan Berkshire	Discovery RE	
Key Stage 2	Key Stage 2	Year and Term
Do religious people lead better lives?	Is forgiveness always possible? Do beliefs in karma, samsara and moksha help Hindus lead good lives?	Year 4 Spring 2 Year 5 Summer 1
Do sacred texts have to be 'true' to help people understand their religion?	Could Jesus really heal people? How can Brahman be everywhere and in everything?  What is the most significant part of the Christmas story for Christians? Is the Christmas story true? Did God intend Jesus to be crucified and if so was Jesus aware of this? Are Sikh stories important today? (Yr5,T3) How significant is it that Mary was Jesus' mother?	Year 3 Spring 1 Year 3 Summer 1 & Year 5 Spring 1  Year 4 Autumn 2 Year 5 Autumn 2 Year 5 Spring 2 Year 5 Spring 1  Year 6 Autumn 2
Should religious people be sad when someone dies?	Do beliefs in karma, samsara and moksha help Hindus lead good lives?	Year 5 Summer 1
Is religion the most important influence and inspiration in everyone's life?	Has Christmas lost its true meaning? What was good about Good Friday? Would visiting the River Ganges feel special to a non-Hindu? How important is it for Jewish people to do what God asks them to do? Is Christianity still a strong religion 2000 years after Jesus was on earth? Does belief in Akhirah (life after death) help Muslims lead good lives?	Year 3 Autumn 2 Year 3 Spring 2 Year 3 Summer 2 Year 4 Spring 1  Year 6 Spring 2  Year 6 Summer 1&2



## Key Stage 2

<p>Do all religious beliefs influence people to behave well towards others?</p>	<p>Does joining the Khalsa make a person a better Sikh? Do Sikhs think it is important to share? Is forgiveness always possible? What is the best way for a Christian to show commitment to God? Does belief in Akhirah (life after death) help Muslims lead good lives?</p>	<p>Year 3 Autumn 1 Year 3 Summer 1 Year 4 Spring 2 Year 5 Summer 2 Year 6 Summer 2</p>
<p>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</p>	<p>Would celebrating Divali at home and in the community bring a feeling of belonging to a Hindu child? How special is the relationship Jews have with God? How important is it for Jewish people to do what God asks them to do? How far would a Sikh go for his/her religion?</p>	<p>Year 3 Autumn 1 Year 4 Autumn 1 Year 4 Spring 1 Year 5 Autumn 1</p>
<p>Is it possible to hold religious beliefs without trying to make the world a better place?</p>	<p>Do Sikhs think it is important to share? What is the best way for a Sikh to show commitment to God?  What is the best way for a Jew to show commitment to God? What is the best way for a Christian to show commitment to God? How far would a Sikh go for his/her religion? What is the best way for a Muslim to show commitment to God?</p>	<p>Year 3 Summer 1 Year 3 Summer 2 and Year 5 Summer 1 Year 4 Summer 1 Year 4 Summer 2 Year 5 Autumn 1 Year 6 Autumn 1</p>
<p>Does participating in worship help people to feel closer to God or their faith community?</p>	<p>Would celebrating Divali at home and in the community bring a feeling of belonging to a Hindu child? What was good about Good Friday? Would visiting the River Ganges feel special to a non-Hindu? Does joining the Khalsa make a person a better Sikh? Do Sikhs think it is important to share? What is the best way for a Sikh to show commitment to God?  How special is the relationship Jews have with God? What is the best way for a Jew to show commitment to God? Do people need to go to church to show they are Christians? What is the best way for a Hindu to show commitment to God? What is the best way for a Christian to show commitment to God? What is the best way for a Muslim to show commitment to God? Is anything ever eternal?</p>	<p>Year 3 Autumn 1 Year 3 Spring 2 Year 3 Summer 2 Year 3 Autumn 1 Year 3 Summer 1 Year 3 Summer 2 and Year 5 Summer 1 Year 4 Autumn 1 Year 4 Summer 1 Year 4 Summer 2 Year 5 Autumn 1 Year 5 Summer 2 Year 6 Autumn 1 Year 6 Spring 1</p>
<p>How well do funeral and mourning rituals tell you about what a religion believes about what happens after death?</p>	<p>This is an element that can be added as part of the key questions 'Is everything ever eternal?' (Christianity) and 'Does belief in Akhirah help Muslims lead good lives?' (Islam)</p>	<p>Year 6 Spring 1 Year 6 Summer 1&amp;2</p>
<p>Can the arts help communicate religious beliefs?</p>	<p>There are many opportunities to use the arts creatively in Discovery RE key questions for example What was good about Good Friday? Where children look at images of Jesus through art.</p>	<p>Year 3 Spring 2</p>



To conclude it is clear that both the Pan Berkshire syllabus and Discovery RE wish to encourage the delivery of challenging, thought-provoking RE. This is no easy task. Discovery RE can provide the springboard for RE teachers to help plan and deliver the sort of RE that all students deserve.

**David Rees (Associate Consultant) and Jan Lever**

**Director:** Jan Lever Education Consultancy & Training Ltd/Discovery RE Ltd.

**Director:** Jigsaw PSHE Ltd

**Mobile:** 07973 752250 **Office:** 01202 377192

**Email:** [jan@janlevereducationconsultancy.com](mailto:jan@janlevereducationconsultancy.com)

**Office:** The Cabin, 8 Davenport Close, Upton, Poole, Dorset, UK BH16 5RE

**Home:** [www.janlevereducationconsultancy.com](http://www.janlevereducationconsultancy.com)

**Jigsaw PSHE:** [www.jigsawpshe.com](http://www.jigsawpshe.com)

**Discovery RE:** [www.discoveryschemeofwork.com](http://www.discoveryschemeofwork.com)

